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سالانہ اجتماع مجلس انصار اللہ - یو کے 2013



Ameer Jama'at Ghana Mr Abdul Wahab sb presiding
last session of Ijtema with the approval of Hazoor Aqdus ایدہ اللہ تعالیٰ بنصرہ العزیز

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of allah Most Gracious ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I Solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam and Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Have you and your dependent participated in the blessed tehrekat of waqfe - jadeed and tehrike - jadeed

DARS-E-QURAN

لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.
(Sura Al-Baqara 287)

The clause, *Allah burdens not any soul beyond its capacity,* is a powerful refutation of the doctrine of Atonement. It embodies two important principles: (1) That the commandments of God are always given with due regard for human capacities and weaknesses. (2) That purification in this world does not necessarily signify complete freedom for all kinds of failings and shortcomings. All that man is expected to do is sincerely to strive after good and avoid sin to the best of his power, and the rest will be forgiven him by the Merciful God. So no Atonement is needed.

The word *Kasab* (earns) has been used here with regard to the doing of good deeds and *Iktasab* (incurs) for the doing of evil deeds. They are from the same root but the latter denotes greater exertion. Thus the words hint that a man will be rewarded for good deeds even if they are done casually and without concentrated effort, while he will be punished for his evil deeds only if they are committed deliberately and with concentrated effort.

In ordinary circumstances, forgetfulness and error are not punishable, for they lack intention and motive which are necessary for punishment. But here the words denote a forgetfulness and an error which might have been avoided if due care had been exercised.

The word, *Isran* or responsibility, gives a number of meanings all of which are applicable here. Hence, the verse may also be translated as: (a) Impose not on us a sin, i.e. enable us to avoid sin and prevent us from the doing of deeds which might make us stumble; (b) do not punish us if we commit some sin or break some covenant; (c) do not make a responsibility or covenant mount on us as Thou didst mount it on those before us. The simile is beautiful. Devine covenants are meant to help the people in their onward march; but sometimes, through abuse or breech, they become a burden, instead of a help, thus turning into a rider in place of a riding beast. Muslims are taught to pray against such an eventuality.

The words, *lay not on us a responsibility as Thou didst lay upon those before us,* do not mean that Muslims have been taught to wish for lighter burdens. The facts of history belie that inference. The words only mean that God may help Muslims to fulfill their responsibilities and to avoid sins as well as the consequences thereof. The previous peoples were entrusted with some responsibilities and given certain commandments which were all for their own good, but many of them failed to fulfill them and also rejected Islam to which they had been invited and thus turned a blissful guidance into a veritable means of

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DARSUL HADITH

Narrated by Hadhrat Abu Huraira (ra)

The Prophet (saw) said, "Leave me as I leave you for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can." *(Volume 9, Book 92, Number 391)*

Narrated by Hadhrat Abdullah bin Amr (ra)

I heard the Prophet (saw) saying, "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray."*(Volume 9, Book 92, Number 410)*

Narrated by Hadhrat Abu Musa (ra)

The Prophet (saw) said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Quran and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."*(Volume 9, Book 92, Number 387)*

Narrated by 'Amr bin Al-'As (ra)

That he heard Allah's Apostle saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward."*(Volume 9, Book 92, Number 450)*

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incurring God's displeasure. Thus it was that they were virtually laid under an *isr* or a burdensome responsibility. Muslims, being the bearers of the final and universal *Shari'at,* have been exhorted to set a better example and pray to God for success in their great task and in the fulfillment of their heavy responsibilities.

The clause, ***lay not on us a responsibility as thou didst lay on those before us,*** may also refer to Christians particularly who by declaring the Law to be a curse converted a divine mercy into an **isr i.e.** a burden and a punishment. Muslims are thus taught to pray that for them the *shari'at* may always remain a mercy. In this case the verse comes as a fitting preamble to the succeeding ***Sura*** of which Christianity forms the special theme.

The clause, ***and efface our sins and grant us forgiveness and have mercy on us,*** comprises three important invocations placed in perfect order. They not only correspond to the preceding three prayers but also constitute a perfect manifestation of a perfect treatment the part of a perfect Master. Forgiveness means that God efface our sins and leave out no trace of them to be seen by men. Have mercy on us means that He may not only efface our sins but also grant us forgiveness that He Himself may treat them as non-existent.

The concluding clause, ***help us thou against the disbelieving people,*** provides a fitting ending to the ***Sura***.

The Last Sermon of The Holy Prophet Muhammad (saw)

The Beginning of Universal Brotherhood

Prophet Muhammad (peace be upon him) delivered his last sermon (Khutbah) on the ninth of Dhul Hijjah (12th and last month of the Islamic year), 10 years after Hijrah (migration from Makkah to Madinah) in the Uranah Valley of mount Arafat. His words were quite clear and concise and were directed to the entire humanity.

After praising, and thanking Allah he said:

O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O people, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has Judged that there shall be no interest and that all the interest due to Abbas ibn Abd Al-Muttalib (Prophet's uncle) shall henceforth be waived…

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O people, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O people, no prophet or apostle will come after me and no new faith will be born.

Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Qu'ran and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people.

(Reference: See Al-Bukhari, Hadith 1623, 1626, 6361) Sahih of Imam Muslim also refers to this sermon in Hadith number 98. Imam al-Tirmidhi has mentioned this sermon in Hadith nos. 1628, 2046, 2085. Imam Ahmed bin Hanbal has given us the longest and perhaps the most complete version of this sermon in his Masnud, Hadith no. 19774.)



From writings of the

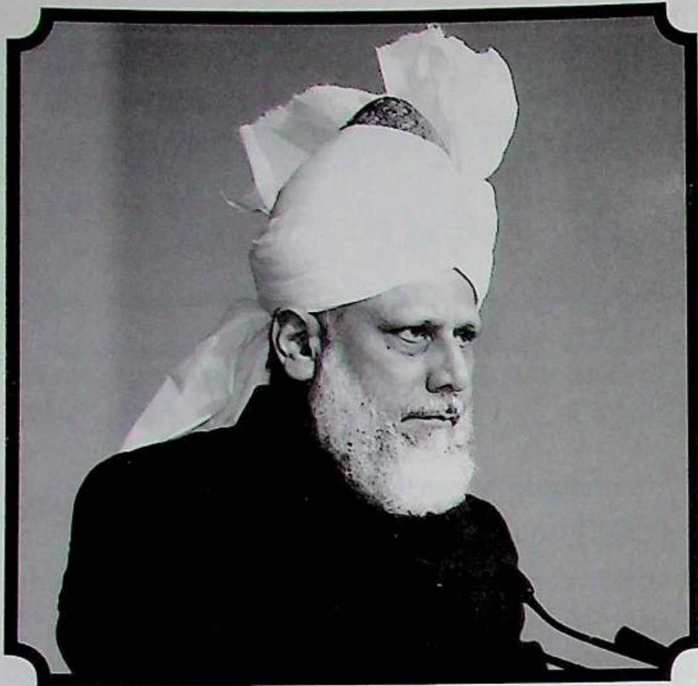
PROMISED MESSIAH (AS)

"Islam never advocated compulsion. If the Holy Quran, the books of hadith and historical records are carefully examined and as far as possible, studied and listened to attentively, one is bound to reach the positive conclusion that the allegation that Islam permitted the use of sword for the spread of religion is shameless and utterly unfounded. This in fact, is the view held by only those who have not studied the Holy Quran or the traditions or other reliable sources of Islamic history without prejudice. Not only this but some have even gone to the extent of fabricating lies and levying unfounded charges without inhibition. I know that the time is approaching fast when those who are hungry and thirsty for Truth will see through their deception. Can a religion be described as a religion of compulsion when its holy book the Quran has categorically prohibited the use of force for the spread of faith? So says the Holy Quran:

'There is no compulsion in religion'.

Can we accuse that great Prophet of using force against others, who for thirteen years, day and night, exhorted all his Companions in Mecca not to return evil for evil but forbear and forgive? When however, the mischief of the enemy exceeded all limits and when all the various peoples around him made determined efforts to exterminate Islam, God's attribute that He always defends His beloved ones so demanded: ' Let those who raised the sword perish by the sword'. Otherwise in no way has the Holy Quran permitted compulsion in religion. If compulsion in any way had been employed in winnings converts and the companions of our Holy Prophet had been the fruit of compulsion, it would have been impossible for them to have demonstrated, at the time of trials, such steadfastness and sincerity as only true believers can display. The loyalty and faithfulness of the companions of our master, the Holy Prophet (Peace be upon him) is a fact so well known as need no comment from us. It is no secret that among them are examples of loyalty and steadfastness the parallel of which is difficult to find in the annals of other nations; this body of the faithful did not waver in their loyalty and steadfastness even under brandishing swords. On the contrary in the company of their Great and Holy Prophet, may peace and blessing of Allah be upon him, they displayed such steadfastness which no man can demonstrate unless his hearth and his bosom are lit with the light of faith. Hence compulsion had no role to play in Islam.(Masih Hindustan main – Roohani khazain Volum 15 p11-12) None of the true Muslims who ever lived maintained that force should be employed in the spread of Islam. On the other hand Islam has always flourished on the strength of its inherent qualities of excellence. Those who having the distinction of being called Muslims, yet believe that Islam should be spread with force, do not seem to have any awareness of inherent beauties of Islam

(Tiryaqul Qulub: Roohani Khazain Vol. 15, footnote, p 167)



Summary Of Friday Sermon By

Hadhrat

Khalifatul Masih V (aba)

On Friday, September 13, 2013, the World Head of the Ahmadiyya Muslim Community and the Fifth Khalifa, Hazrat Mirza Masroor Ahmad spoke with great concern about the potential impact of military intervention in Syria.

His Holiness said that such action would cause the Syrian conflict to spread far and wide and ultimately could lead to a devastating Third World War. His Holiness said the only way to solve the crisis was to act at all times upon the Quranic teaching of remaining fair and just.

Speaking about the inherent dangers of the Syrian conflict, Hazrat Mirza Masroor Ahmad said the crisis had already caused division and dissension in the wider world. He said that whilst some major powers were siding with the Syrian Government, other major powers were siding with the rebel forces. His Holiness said this divide ***"had created the most dangerous state of affairs."***

Speaking about the effect of such division, Hazrat Mirza Masroor Ahmad said:

If foreign powers become directly involved in Syria it will harm not just the Arab countries but also other nations. It seems that many of the major powers do not realise that such a war would not remain limited to just Syria but could well be a precursor to Third World War.

His Holiness said it was a source of regret that the crisis in Syria had been brought about by Muslims, who all claimed to follow the same Islamic creed (Kalima). He said violence and instability had consumed the entire Syrian nation and that no party remained safe. He spoke also of his concern that extremists and terrorist groups, from both within Syria and from abroad, had joined the Syrian Opposition rebels. He said that whilst they claimed to be helping the Syrian people, such extremists cared only for their own interests and the damage they would cause to the country would be long-lasting.

The Khalifa said than the underlying cause of the unrest in certain Muslim countries was that that today's Muslim Governments were moving far away from Islam's real teachings.

His Holiness said:

The Quran has deemed Muslims as the 'best of mankind' but what good are the Muslim leaders doing in today's world? They neither have a sense of compassion, nor of love and they do not follow Islam's true teachings. There is no sense of honour in them and they seek help from outsiders only so that they can continue to kill their own brethren.

Hazrat Mirza Masroor Ahmad then outlined the key to peace in Syria based on the teachings of the Holy Quran. He said the Quran clearly stated that where two parties are in conflict it is up to their neighbours to step forward and negotiate a peace settlement based on true equity and justice. He said the Quran stated very clearly that national enmities or grievances must not lead to any form of injustice. Reconciliation and peace must always remain the paramount objectives rather than settling scores or furthering personal or national interests.

His Holiness went on to say that it ought to have been the task of the Muslim world to take responsibility for solving the Syrian crisis.

Hazrat Mirza Masroor Ahmad said:

The organisation representing Muslim countries (OIC) should from the very beginning have taken responsibility for developing peace in Syria on the basis that they all worship the same One God, follow the same Prophet and believe in the same Holy Book. The Muslim countries should have come together and sought to develop peace in light of the perfect guidance given by the Quran.

Hazrat Mirza Masroor Ahmad said that he had repeatedly drawn the attention of world leaders and politicians to the urgent needs of the time, which were of peace based on true justice. His Holiness said that within its limited resources the Ahmadiyya Muslim Jamaat had spread this message far and wide. His Holiness counselled that Ahmadis should continue these efforts whilst praying to God Almighty for the world to be saved from destruction.
Hazrat Mirza Masroor Ahmad said:

Ahmadi Muslims throughout the world must pray for peace and for the world to be saved from all forms of devastation and calamity. We must pray because our master, the Holy Prophet Muhammad (peace be upon him) came only to establish a loving union between man and His Creator and to spread peace on the earth.

Hazrat Mirza Masroor Ahmad said it was not the job of foreign Governments from outside the region to become directly involved in such conflicts. He added that even at this late and desperate stage the Muslim Governments should assume their duties.
His Holiness said:

Even now the Muslim Governments should demonstrate a sense of honour. Rather than look at their own interests they should seek to prioritise the interest and well-being of the Muslim world. This can only happen when a true fear of God becomes established in the hearts of the governing officials and the citizens of the country and when they come to truly follow the blessed model of the Holy Prophet Muhammad (peace be upon him).

Hazrat Mirza Masroor Ahmad concluded by praying for peace in the world and for all parties to understand

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only, numbering *more than two, then they shall have two-thirds of what the deceased leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after* the payment of *any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefitt, This fixing* of portions *is from Allah. Surely, Allah is All- Knowing, Wise".* (4:12)

A clear divide is given with regards to inheritance, it does give precedence to male children, however it should be remembered that males exist to support and look after their families and as such the wealth they gain is not for personal use necessarily. It is often these types of verses that are used by non-believers to try to justify their point of view that Islam oppresses women. It is often seen that when they themselves do not fully understand the religion they attempt to combat.

Such verses and other injunctions allow Muslims to clearly dictate the distribution of their worldly possession, knowing fully well that it is in a manner prescribed by Allah and such will allow one to please Him. How can a mere person know the impacts of their allocations, but Allah is the All-Knowing and knows fully well the impact this will have on other. Similarly, another example can be drawn upon from the Quran in regard to interest or usury

*"Those who devour **interest** do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade also is like **interest**;' whereas Allah has made trade lawful and made **interest** unlawful. So he to whom an admonition comes from his Lord and he desists, then will that which he received in the past be his; and his affair is with Allah. And those who revert to it, they are the inmates of the Fire; therein shall they abide.* (2:276)

From this verse, we can see that we are presented with a possible counter argument that could be used against the Muslims who try to use the Quran as their guide, and even then Allah has given the answer; trade is lawful as it is a mutual understanding by both parties in the transaction regarding the fairness and value, however, interest is asking more from someone who (in examples of finances) may have less than you. For example, lending £100 and asking back for £120 afterward, is an example of interest.

Such divine guidelines from Allah directly allows the Shariah law to be rooted far deeper in the realms of fairness as there is no better source of knowledge than Allah Himself. May Allah allow us all to be just and fair in our actions and act in accordance with His Divine teachings, Ameen.

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Islamic Jurisprudence (Fiqah)

Talha Mohammad Ahmad

Jurisprudence is the study and theory of law in hope to obtain a deeper understanding of the nature of law. Law and justice are often seen together in sentences and almost described synonymously, but what exactly do we mean. "It is what we should and should not be doing" immediately springs to mind as a definition, however, this is a very simplistic, almost incorrect way of looking at either one of the two words. Law unto itself is meaningless without justice, and justice cannot exist without some law for it to govern.

Law can be thought of as "A code of conduct dictating the actions to be taken when a certain situation is called into question", and justice can be thought of as "the unbiased application of actions to a given scenario". As such the key word in all of this is **unbiased** and equates to "Fairness" or "equity" is commonly seen in the Quran when describing the actions to be taken.

The law by itself can be manipulated, the words twisted to make a specific scenario seem more or less punishable. This has led to great injustice in the world and many actions have been sanctioned that were in themselves unlawful and therefore deserving punishment, but is it really for man to decide the right course of action? Is man himself not subject to the twisting of words and actions when we are thrust into inconceivable scenarios? Surely there is a universal right and wrong, a "code of conduct" revealed to mankind by Allah through His Prophets and His Books.

In Islam this is known as *Fiqah* and it comes from 3 sources:

- Quran
- Ahadith (oral traditions of the Holy Prophet pbuh).
- Sunnah (ways of the Holy Prophet pbuh)

As the Quran is the perfect Book without doubt, any references are therefore, considered absolute whereas Ahadith and Sunnah are subject to authenticity testing; the simplest of which is that a Hadith or Sunnah is rejected if it is not in accordance with what is in the Quran because the actions (whether direct of spoken) cannot be in conflict with the Divine principles outlined in the Quran. Therefore, the Quran outranks both the Ahadith and the Sunnah (1).

Interpretation of the Holy Quran and Sunnah through the use of Ijtihad and Ijma gives rise to Islamic Fiqah (Islamic jurisprudence) Under the concept of Ijma, when a particular Fiqah ruling has been unanimously agreed upon, it becomes part of Shariah (1). Ijtihad is the use of reason and judgment to decide which course of action mostly reflects the spirit of Quran and Ahadith, whereas, Ijma refers to the collective judgments and consensus of Muslim scholars. The very basis for ijtihad is derived from a Hadith regarding a conversation between the Holy Prophet (saw) and Hadhrat Muadh ibn Jabal(ra) upon his appointment in Yemen as a judge:

Prior to his departure, the Holy Prophet (saw) asked him, "According to what shall you judge?" Hadhrat Muadh(ra) replied, "According to the Book of God." The Holy Prophet (saw) then asked, "And if you find nothing therein?" Hadhrat Muadh went on, "I shall judge according to the Sunnah of God's Messenger." The Holy Prophet (saw) further asked, "And if you find nothing therein?" Hadhrat Muadh answered, "I shall not fail to strive (ajtahidu) to reach an opinion." Satisfied, the Holy Prophet concluded, "Praise be to God who has guided God's Messenger's messenger to what pleases God's Messenger." (1)

Ijma can be loosely described as using ones common sense to apply the teaching of the Quran, Ahadith and Sunnah to situations that are not described exactly, for example if alcohol

is forbidden in Islam then a question on the source of alcohol should not arise, whether it be from fermented grapes, dates or any other source. Islam teaches that alcohol is forbidden and common sense dictates that it does not matter from what source the alcohol is derived. Similarly, there is no argument regarding quantity of alcohol as is shown in the Hadith narrated by Hadhrat Jābir bin 'Abdullāh (ra)

"If the larger dose of a thing causes intoxication, its small quantity is also unlawful." (2)

In this way, Islamic jurisprudence can be unanimously agreed upon as it draws upon knowledge of educated individuals but does not rely purely on the judgement of others as its root lies within The Book and the judgment is only used when determining whether something is in keeping with It.

This thinking has allowed the Shariah to be flexible based on the times but has also left doors open for those who wish to use it for personal gain or power, as is the case in some countries where the Shariah law is seen as a tool instead of a code of conduct to be observed without bias as stated in the Quran

"O ye who believe! be strict in observing ***justice***, and be *witnesses for Allah, even though it be against yourselves or* against *parents and kindred. Whether he be rich or poor, Allah is more regardful of them both* than you are. *Therefore, follow not low desires so that you may* be able to *act equitably. And if you conceal* the truth *or evade* it, *then* remember that *Allah is well aware of what you do".* (4:136)

The fundamentals of the Shariah are of peace, tolerance, justice and equality as described in the Quran:

"There should be no **compulsion** *in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing".* (2:257)

"O ye who believe! be steadfast in the cause of Allah, bearing witness in ***equity****; and let not a people's enmity incite you to act otherwise than with justice. Be* always *just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do".* (5:9)

The former of the two verses stated is a cornerstone in Islam and preaches true tolerance towards other religions, there should be no forced conversions or looks of disdain upon other religions, conversions should be through your actions as examples of the beauty of the religion you are preaching.

Despite all this, there are still those who preach hatred against those who have not yet discovered the love and purity of Islam, all in the name of peace and twisting the words of the Quran to suit their purposes. Similar teaching are shown in Christianity in the famous "Turn the other cheek", if all Christians truly followed such teaching then I am certain the world would look different.

The second verse shown is of fairness regardless of the person in question. This follows on directly from the previous verse pertaining to compulsion. One should not be forcefully converted and if they choose not to convert then this is not a permission to abuse others.

There is also evidence of direct laws that should be observed and often it is found that these coincide with teaching brought by all Prophets of Allah and, therefore, should be followed by all of mankind without any distinction. A Hadith narrated by Hadrat Abū Hurairah (ra) elaborates this:

"Abstain ye from seven destructive evils."

They (the companions) asked 'And what are they, O Prophet of Allāh?' He said:

"Shirk (i.e., association of someone with God as a partner or an equal or ascription to Him of a spouse or a son or adviser), preoccupation with illusory objects and deceptive things, slaying any man without just and good cause, usury, consuming the property of orphans, turning tail to the enemy in battle and accusing falsely innocent believing women." (2)

From this it can be clearly seen that many of the atrocities we hear about today are disregarding fundamental teachings which are outlined clearly. However, besides mere right and wrong, the Quran and Ahadith also contain information pertaining to more worldly matters such the handling of finance, specifically the nature of inheritance. "*All ah commands you concerning your children: a male shall have as much as the share of two females; but if there be females*

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ISLAMIC PERSPECTIVE ON THE GLOBAL CRISIS

An Address By Hadhrat Khalifatul Masih (aba)

to the British Parliament

On 22nd October 2008

Bismillahir-Rahmanir-Rahim-In the Name of Allah, the Gracious, Ever Merciful.

First of all I would like to thank all of the respected and honourable guests, MPs and Right Honourables who have allowed a leader of a religious organisation to say a few words to you. I am most grateful to our respected MP, Justine Greening, Member of Parliament of our area, who has done so much in organising this event for the sake of a small community of her constituency on the occasion of its Khilafat Centenary. That shows her greatness, open heartedness and the concern about the sentiments of every people and community living in her constituency.

Although the Ahmadiyya Muslim Community is a small community, it is a standard-bearer and the representative of the true teachings of Islam. Nevertheless, I must say that every Ahmadi who lives in Great Britain is an extremely loyal citizen of the country and loves it; and this is because of the teachings of our Prophet (sa) who instructed us that the love of one's country is an integral part of one's faith. The teaching of Islam has been further elaborated and emphasised by the Founder of the Ahmadiyya Community, whom we believe to be the Promised Messiah as and the Reformer of this Age. He said that by announcing his claim God Almighty has placed two burdens upon him. One is the right of God and the other is right of God's creation. He went on to say that discharging the rights owed to God's creation was the most difficult and delicate challenge.

With reference to Khilafat, you may fear that a time might come when history repeats itself and wars may start as a result of this form of leadership. Let me assure you, however, that although this accusation is laid against Islam, God Willing, the Ahmadiyya Khilafat will always be known as the standard-bearer of peace and harmony in the world, as well as be loyal to the country in which members reside. The Ahmadiyya Khilafat is also here to perpetuate and continue the mission of the Messiah and Mahdi, and so there is absolutely no reason to fear the Khilafat. This Khilafat draws the attention of members of the Community towards fulfilling these two obligations for which the Promised Messiah as came, and as a result, tries to create peace and harmony in the world.

Now, because of the time constraint, I come to the subject matter. If we survey the last few centuries impartially, we will notice that the wars over that period were not really religious wars. They were more geopolitical in nature. Even in today's conflicts and hostilities amongst nations, we notice that they arise from political, territorial and economic interests. It is my fear that in view of the direction in which things are moving today, the political and economic dynamics of the countries of the world may lead to a world war. It is not only the poorer countries of the world, but also the richer nations that are being affected by this. Therefore, it is the duty of the superpowers to sit down and find a solution to save humanity from the brink of disaster.

Britain is also one of those countries that can and does exert influence in the developed world as well as in developing countries. You can guide the world, if you so desire, by fulfilling the requirement of equity and justice. If we look at the recent past, Britain ruled over many countries and left behind a high standard of justice and religious freedom, especially in the sub-continent of India and Pakistan. The Ahmadiyya Muslim Community has witnessed this, and the Founder as of the Ahmadiyya Community has greatly praised the British Government on its policies of justice and granting religious freedom. When the Founder as of the Ahmadiyya Community congratulated Her Majesty Queen Victoria on her Diamond Jubilee, and conveyed to her the message of Islam, he specially prayed that, in view of the manner in which the British Government discharges the requirements of justice with equity, May God Almighty reward it generously.

So, our history shows that we have always acknowledged this justice whenever displayed by Britain,

and we hope that in future too, justice will remain a defining characteristic of the British Government, not only in religious matters, but in all respects, and that you never forget your good qualities of the past.

Today, there is great agitation and restlessness in the world. We are seeing small-scale wars erupting, while in some places, the superpowers are claiming to try and bring about peace. If the requirements of justice are not fulfilled, the conflagration and flames of these local wars can escalate and embroil the whole world. Therefore, it is my humble request to you to save the world from destruction!

Now, I will briefly mention what the teachings of Islam are to bring about peace in the world, or how peace can be established in the world in the light of these teachings. It is my prayer that to create peace in the world those who are being addressed initially, that is to say the Muslims, may be able to act upon them, but it is a duty of all the countries of the world, all the superpowers or governments, to act upon.

In this day and age when the world has literally shrunk to a global village in a way that could not have been imagined previously, we must realise our responsibilities as human beings and should try to pay attention to solving those issues of human rights that can help to establish peace in the world. Clearly, this attempt must be based on fair play and on fulfilling all the requirements of justice.

Amongst the problems of today, one problem has arisen, if not directly, then indirectly, because of religion. Some groups of Muslims use unlawful means and suicide bombers, bombing in the name of religion to kill and harm non-Muslims including soldiers and innocent civilians, and at the same time to brutally kill innocent Muslims and children. This cruel act is totally unacceptable in Islam.

Due to this ghastly behaviour of some Muslims, a totally wrong impression has developed in non-Muslim countries, and as a result, some parts of the society talk openly against Islam, whilst the others, even though do not speak openly, do not carry a good opinion about Islam in their hearts. This has created distrust in the hearts of the people of Western and non-Muslim countries about Muslims, and because of this attitude of a few Muslims, instead of the situation improving, the reaction of non-Muslims is getting worse by the day.

A primary example of this erroneous reaction is the attack on the character of the Holy Prophet (sa) of Islam and on the Holy Quran, the Sacred Book of the Muslims. In this regard, the attitude of British politicians, whatever their party, and of intellectuals in Britain, has been different to that shown by the politicians of some other countries, and I thank you for that. What can the benefit be of hurting such sensitivities apart from increasing hatred and dislike? This hatred spurs certain extremist Muslims into committing 'un-Islamic' deeds, which in turn, provides further opportunity to a number of non-Muslims to air their opposition.

However, those who are not extremists and who deeply love the Holy Prophet (sa) of Islam, are terribly hurt by these attacks and, in this, the Ahmadiyya Jamaat (Community) is at the forefront. Our single most important task is to show the world the perfect character of the Holy Prophet (sa) and the beautiful teachings of Islam. We, who respect and revere all the Prophets (peace be upon them all) and believe all of them to be the Messengers sent by God, cannot say anything disrespectful against any of them; but we are very saddened when we hear baseless, untrue allegations against our Prophet (sa).

Nowadays, when the world again is getting divided into blocs; extremism is escalating; and the financial and economic situation is worsening, there is an urgent need to end all kinds of hatred and to lay the foundations of peace. This can only be done by respecting all kinds of sentiments of each other. If this is not done properly, honestly and with virtue, it will escalate into uncontrollable circumstances. I appreciate that economically sound Western countries have generously permitted the people of poor or underdeveloped nations to settle in their respective countries, among whom are Muslims as well. True justice requires that the sentiments and the religious practices of these people should also be honoured. This is the way by which the peace of mind of people can be kept intact. We should remember that when the peace of mind of a person is disturbed then the peace of mind of the society is also affected.

As I said earlier, I am grateful to the British legislators and politicians for fulfilling the requirements of justice and for not interfering in this way. This, in fact, is the teaching of Islam that is given to us by the Holy Quran. The Holy Quran declares that:

There should be no compulsion in religion…(ch. 2: v. 257)

This commandment not only counters the accusation that Islam was spread by the sword, but also tells Muslims that acceptance of faith is a matter between man and his God, and you should not interfere in this in any way. Everyone is permitted to live according to his faith and to perform his religious rituals. However, if there are any practices performed in the name of religion that harm others and go against the law of the land, then the law enforcers of that State can come into action, because if there is any cruel ritual being practised in any religion, it cannot be the teaching of any Prophet of God. This is the fundamental principle for establishing peace at the local level as well as the international level.

Moreover, Islam teaches us that if as a result of your change of faith, any society, or group or a government tries to interfere in the observance of your religious practice, and thereafter the circumstances change in your favour, then always remember that you must carry no malice or ill-will. You should not think of taking revenge but should rather establish justice and equity. The Holy Quran says:

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do. (ch. 5: v. 9)

This is the teaching for peace in society. Never depart from justice even for your enemy. The early history of Islam shows us that this teaching was followed and all the demands of justice were fulfilled. I cannot give too many examples of this but history bears testimony to the fact that after the Victory of Makkah, the Holy Prophet (sa) did not take any revenge from those who had tormented him but forgave them and allowed them to adhere to their respective faiths. Today, peace can be established only if all requirements of justice are met for the enemy, not only in wars against religious extremists, but also in all other wars. And only such peace is long-lasting.

In the last century, two world wars were fought. Whatever the causes were, if we look deeply, only one cause stands out; and it is that justice was not properly administered in the first instance. As a reaction, what was considered to be an extinguished fire turned out to be cinders that kept on burning slowly, eventually bursting into flames and enveloping the whole world a second time.

Today, restlessness is increasing and wars and actions to maintain peace are becoming the forerunners for another world war. Moreover, the present economic and social problems will be the source of aggravating the situation. The Holy Quran has given some golden principles for establishing peace in the world. It is an established fact that greed causes enmity to grow. Sometimes it manifests itself in territorial expansion or the seizing of the natural resources or, indeed, in impressing the superiority of some upon others. This leads to cruelty, whether it is at the hands of merciless despots who usurp the rights of people and prove their supremacy in pursuit of their vested interests, or it is at the hands of an invading force. Sometimes, the cries and anguish of the cruelly treated people call out to the outside world.

But be that as it may, we have been taught the following golden principle by the Holy Prophet of Islam (sa), which is: help both the afflicted and the cruel. The Companions of the Prophet (sa) enquired that whereas they could understand helping the afflicted, how could they help a cruel person? The Prophet (sa) responded by saying, 'By stopping his hand from committing cruelty because his excess in cruelty will make him worthy of God's punishment.' So, out of mercy, you try to save him. This principle extends beyond the smallest fibres of society to the international level. In this connection, the Holy

Quran says:

And if two parties of believers fight *against each other*, make peace between them; then *if after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (ch. 49: v. 10)

Though this teaching is about Muslims, yet by adhering to this principle, the foundation of peace on a worldwide basis can be laid. In order to maintain peace, it has been explained at the outset that the foremost requirement is justice. And, despite abiding by the principle of justice, if efforts to make peace are unsuccessful, then unite and fight collectively against the party that has transgressed and

continue until such a time that the transgressing party is ready to make peace. Once the transgressing party is ready to make peace, the requirement of justice is: do not seek revenge, do not impose restrictions or embargoes. By all means, keep an eye on the transgressor but at the same time try and improve his situation.

In order to end the unrest prevalent in some countries of the world today—and unfortunately, some Muslim countries are prominent amongst them—it should be analysed in particular by those nations that have the power to veto, to determine whether or not justice has been properly dispensed. Whenever help is needed, the hands are stretched towards the powerful nations.

As I stated before, we bear testimony to the fact that the history of the British government has always upheld justice and this has encouraged me to draw your attention to some of these matters.

Another principle that we have been taught for restoring peace in the world is not to covetously eye the wealth of others.

The Holy Quran says:

And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby… (ch. 20: v. 132)

Greed for any envy of the wealth of others is a cause of increasing restlessness in the world. On a personal basis, keeping up with the Joneses, as the saying goes, has resulted in unending greed and destroyed social peace. Greedy competition on a national basis started and led to the destruction of world peace. This is proven by history and every sensible person can assess that the desire for the wealth of others causes envy and greed to grow and is the source of loss.

This is why God Almighty says that one should keep an eye on one's own resources and derive benefit from them. The effort to make territorial gains is for seeking the benefit of that territory's natural resources. The grouping of nations and the making of power blocs are to procure the natural resources of some countries. In this regard, a number of authors who had previously worked as advisors to the governments have written books detailing how some of the countries endeavour to get control of the resources of other nations. How far the writers are truthful is best known to them, and God knows best, but the situation that emerges from reading these accounts causes serious anguish in the hearts of those who are loyal to their poor countries, and is a major reason for the growth in terrorism and the race for weapons of mass destruction.

Nowadays, the world considers itself more sober, conscious and educated than in the past. Even in the poor countries there are such intelligent souls who have greatly excelled in education in their respective fields. Highly intellectual minds work together in large research centres of the world. Under such circumstances, one should have imagined that people would have joined together and jointly tried to end the wrong ways of thinking and the follies of the past that had resulted in animosities and had led to horrific wars. The God-given intellect and scientific progress should have been used for the betterment of humanity and for devising permissible methods of deriving benefits from one another's resources.

God has bestowed each and every country with natural resources that should have been fully utilised to turn the world into a haven of peace. God has gifted many countries with an excellent climate and environment for growing different crops. Had proper planning been adopted to use modern technology for agriculture, the economy would have strengthened and hunger could have been eliminated from the earth. Those countries that have been endowed with mineral resources should be allowed to develop and trade at fair prices and openly, and one country should benefit from the resources of the other country. So, this would be the right way, the way that is preferred by God Almighty. God Almighty sends His messengers to the people so that they can show them the ways that bring people closer to God. At the same time, God says that there is complete freedom in matters of faith. According to our beliefs, reward and punishment will be after death as well. But under the system that God has set up, when the cruelty is inflicted on His creation and justice and fair play are ignored, then by the laws of nature, the after-effects can be seen in this world as well. Severe reactions to such injustice are observed and there can be no guarantee about the reaction being right or wrong.

The true way to conquer the world is that every effort should be made to give the poorer nations their due status. A major issue today is the economic crisis of what has been termed as the credit

crunch. Strange as it may sound, the evidence points towards one fact. The Holy Qur'an guides us by saying: avoid interest because interest is such a curse that it is a danger for domestic, national and international peace. We have been warned that he who accepts interest will one day be as one whom Satan has smitten with insanity. So, we Muslims have been warned that in order to avoid such a situation, stop dealing in interest because money that you get for interest does not enhance your wealth, although on the face of it, it may seem to you that it is increasing. Inevitably, a time comes when its true effects emerge.

Furthermore, we have been cautioned that we are not allowed to enter into the business of interest, with the warning that if you do so, it will be a war against God. This factor is obvious from today's credit crunch. In the beginning there were individuals who borrowed money to buy property; but before they could see ownership of the property they used to die burdened with the debt. But now there are governments that are burdened with debt and smitten as if with insanity.

Large companies have become bankrupt. Some banks and financial institution have folded or been bailed out and this situation prevails in every country, regardless of its being rich or poor. You know better than I do about this crisis. The money of the depositors has been wiped off. Now it depends upon governments as to how and to what extent to protect them. But for the time being, the peace of mind of the families, business-men and leaders of the governments in most countries of the world has all but been destroyed. Does this situation not compel us to think that the world is heading to the logical conclusion whose warning was given to us well in advance? God knows better what the further consequences of this situation will be. God Almighty has said: Come towards peace that can only be guaranteed when there is pure and wholesome trade and when resources are put into usage in a proper and fair manner.

Now I end these brief points of our teachings with a reminder that the true peace of the world lies only in turning towards God. May God enable the world to understand this point; only then will they be able to discharge the rights of others. Finally, I am grateful to all of you again for coming here and listening to me.

Thank you very much

Responsibility of Ansarullah

"Our age is not increasing. Our age is actually decreasing. The end is drawing closer for which we should prepare ourselves. We need to perfect our faith. We need to fulfil our pledge so that we can become the heir of the approval and pleasure of Allah the Exalted. When a believer confronts trials, he does not turn away his face from faith. Allah the Exalted says that believers are those who at the time of trials denote in perfect obedience and submission. It is not that when goodness reaches them they become happy and proclaim their faith enthusiastically. So, in order to set this world and the hereafter right, to justify being Ansarullah, it is necessary that we continue to appraise ourselves, continue to appreciate our condition, assess this state of our children in our houses and pay attention to our wives and children. Then just making money and immersing in the affairs of the world has little. So, it is a great responsibility that has been entrusted to you and Ansarullah in this age, and you have promised to fulfil this responsibility". (Hadhrat Khalifatul Masih V (aba) Address to Ansarullah Ijtema 2008)

INTRODUCTION TO AHMADIYYA MOVEMENT IN ISLAM

Khalid Saifullah Khan

5. AHMADIYYA VIEW ABOUT THE DEATH OF ISA, ALAIHIS-SALAM.

5.1 Different views held by major religions regarding the death of Jesus:
Mystery surrounds the death of Jesus son of Mary, and is a controversial issue between the followers of three major religions - Judaism, Christianity and Islam. Jews claim that he died an accursed death on Cross and was, therefore, false in his claim as the awaited Messiah. Christians believe that Jesus accepted the accursed death on Cross, in order to atone for the sins of mankind, and was later resurrected. Orthodox Muslims generally believe that at the time of Jesus' crucifixion, God made someone else to look like him who was crucified instead. God saved Jesus by lifting him bodily to heaven, from where he will descend in later days to spread Islam, as prophesied by the Holy Prophet, peace and blessings be upon him.

Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement in Islam, also subscribed to the commonly-held belief of mainstream Muslims, until God revealed to him in 1891 in the following words (Urdu):
"Jesus, son of Mary, Messenger of Allah, has died and you have come according to promise in spirit. (Arabic): Allah's promise is ever fulfilled." (Izala Auham, pp. 561-569)
God also inspired him with sound arguments based on Quran, Traditions of the Holy Prophet Muhammad, sallalaho-alaihi-wa-sallam, Bible, ancient Hindu and Buddhist records, and old medical and historical books etc. He wrote a book in 1899, called 'Jesus in India', the theme of which was the escape of Jesus from death on the Cross, and his journey to India in search of the lost tribes of Israel.

5.2 Arguments form Quran on the death of Isa, Alaihis-salam:
Quran declared Jesus like all other mortals created from dust (Ch. 40: V 68). Jesus also called himself a servant of God (Ch. 19: V 31) For all human beings the law of God is: "He said: therein (in the earth) shall you live and therein shall you die and therefrom shall you be brought forth." (Ch7:V26). The same law is stated in other places such as: 2:37; 15:21; 27:62; 77:26-27. Jesus could not escape this law, as God says: "Never thou will find a change in the way of Allah." (33:63)
Christians believe Jesus as God (5:18). Quran says about all the assumed gods: "And those on whom they call beside Allah create not anything, but they are themselves created. They are dead not living and they know not when they will be raised." (16:21-22)
Jesus was a Messenger to the children of Israel (3:50), and according to Quran no Messenger can physically ascend to heaven: "Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension, until thou send down to us a book that we can read. Say: Holy is my Lord! I am not but a man sent as a Messenger." (17:94)
Was Jesus more than a man and a Messenger that he ascended to heaven alive, while our Holy Prophet couldn't?
Quran says that all Prophets before Isa and Muhammad, peace be upon them, have passed away: "The Messiah, son of Mary was only a Messenger; indeed Messengers before him had passed away." (5:76) "And Muhammad is but a Messenger. Verily, (all) Messengers have passed away before him. If then he dies or is slain, will you turn back on your heels?" (3:145)

According to Quran every Prophet had a mortal body needing food (21:8-9). About Messiah and his mother Mary, Quran says: "They both used to eat food." (5:76) Jesus was, therefore, subject to laws of hunger and thirst and the natural ensuing phenomena, and could not have lived without food and drink for 2000 years.

According to Quran Jesus was commanded by God to offer Prayer, pay Zakat and keep his duty to his mother, as long as he lived.(19:32-33) As he could only carry out these commands on earth, he is no longer living.

Jews wanted to kill Jesus on Cross, as predestined punishment for impostor prophets; thus prove him to be accursed of God; uttered calumny against him and his mother of illegitimate birth; and thus reject him and destroy his movement. Allah foretold Isa, alaihis-salam, that his enemies will not be able to carry out their plan, and a counter plan by Him will frustrate their designs. Quran says: "When Allah said, O Jesus, I will cause thee to die (a natural death) and will raise thee to Myself, and will clear thee (of the charges)of those who disbelieve, and will exalt those who follow thee above those who disbelieve, until day of Resurrection." (3:56)

The word, 'Mutawafeeka' occurring in this verse means, (Mumeeto-ka) ie. 'cause thee to die', as translated by Hazrat Ibn-e-Abbas, Razi-Allah-Anho. (Bukhari, Kitab al-Tafsir, Surah Ma'idah, under verse 'Fa-lamma-tawaffaita-ni')

Quran uses the derivatives of 'Tawaffa' to signify death in numerous verses, such as: 39:43; 5:118; 2:235; 3:194; 4:16; 6:62; 7:38; 10:47;12:102; 16:33; 16:71; 22:6; 32:12; 40:68; 47:28; 10:105. The word, 'Tawaffa' has also been used in respect of the Holy Prophet, peace and blessings be upon him: "Whether We cause thee to die". (40:78) How could the same word carry a different meaning when used for Isa, alaihis-salam?

Those who believe that Jesus ascended bodily to heaven, take the word, 'Rafi-o-ka' to mean that Allah elevated Jesus to Him physically, whereas the word has been used in Quran and Hadith for exalting a person or honouring him. The Quran has described the day of Resurrection as 'it shall debase some and exalt others' (56:4). Again it is said, 'The righteous work of a man exalts him.' (35:11) In both these verses the word, 'Rafa' has been used to signify exaltedness, honour and nearness to God, and not physical ascension.

We daily pray: 'War-fa'-nee' (and exalt me). On acceptance of this prayer believers are exalted and granted nearness to God - but none has ever been seen being physically lifted towards heaven. Moreover, for being physically lifted, one has to believe that God has a particular direction and is physically located in a certain part of the universe (say at some distant planet); while the fact is that He is everywhere - on or in the earth, in all the worlds whether physical or spiritual, and is indeed nearer to man than his jugular vein. Unlike His creation, He is not restricted by any space and time considerations. Physical ascension to God is, therefore, against the very concept of God, as taught by Islam.

5.3. Bible lends powerful support to the view that Jesus did not die on the Cross:

The following arguments, put forward by Hazrat Mirza Bashir-ud-din Mahmood Ahmad, substantiate and support this contention:

Jesus could not have died on the Cross because he was a Divine Prophet and a righteous servant of God and according to the Bible, "he that is hanged is accursed of God." (Deut. 21:23)

On the night before Jesus was nailed to the Cross he had prayed to God in great agony to, "take away this cup (of death on the Cross) from me" (Mark 14:36; Matt. 26:29; Luke 22:$2); and his prayer was heard (Heb. 5:7).

Jesus had predicted that like Jonah who had gone into the belly of whale alive and had come out of it alive (Matt. 12:40), he would remain in an excavated sepulchre for three days and would come out of it alive.

He had also foretold that after having delivered his Message to the Israelites in Palestine he would go to seek out the Lost Ten Tribes of Israel and would bring them back into the Master's fold (John 10:16). Even Jews themselves in Jesus' time believed that the Lost Tribes of Israel had become dispersed in different lands John 7:34,35).

Jesus had remained hung on the Cross only for about three hours (John 9:14) while persons of normal constitutions, had remained on the Cross for as many as three to six days and then died from exhaustion, hunger and exposure.

Immediately after he had been taken down from the Cross, Jesus' side was pierced and blood and water flowed out of it, which was a certain sign of life (John 19:34).

The Jews themselves were not sure of Jesus' death because they had asked Pilate to have a guard posted at his sepulchre, "lest his disciples come by night and steal him away and say unto the people, "he has risen from the dead" (Matt. 27:64)

There is not to be found in all the Gospels a single recorded statement of an eye- witness to the effect that Jesus had died on the Cross or that he was dead when he was taken down from the Cross or when he was placed in the tomb. The Jews had their own doubts and none of the disciples was present at the scene of crucifixion, all having fled when Jesus was taken to Calvary.

Apparent fact of the case: The fact of the case seems to be that, presumably due to the dream of his wife, "to have nothing to do with that just man", Pilate had believed Jesus to be innocent and had therefore conspired with Joseph of Arimaethia, a respectable member of the Essence Order to which Jesus himself belonged before he was commissioned as a Prophet, to save his life. The trial of Jesus took place on Friday, Pilate having purposely prolonged it knowing that the next day being the Sabbath Day the condemned persons would not be left on the Cross after sunset.

When at last he found himself compelled to condemn Jesus, Pilate gave his judgement only three hours before sunset, thus making himself sure that no person of normal health could die in such a short time by remaining on the Cross. He took additional care to see that Jesus was given wine and vinegar mingled with myrrh to render him less sensitive to pain. When after three hours' suspension Jesus was taken down from the Cross in an unconscious state (probably under the influence of vinegar which was administered to him) Pilate readily granted Joseph of Arimaethia's request and handed over Jesus' body to him. Unlike those of the two malefactors who were hung along with him, his bones were not broken and Joseph had him placed in a spacious room hewn in the side of a rock. There was no medical autopsy, no stethoscopic test, no inquest with the aid of evidence of those who were last with him("Mystical Life of Jesus" by H. Spencer Lewis).

"The Crucifixion by an Eye-Witness", a book which was at first published in 1873 in U.S.A. and was an English translation of an ancient Latin copy of a letter written seven years after the Crucifixion by an Essene Brother in Jerusalem to a member of this Brotherhood in Alexandria lends further support to the view of Jesus having been taken down from the Cross alive. The book narrates in detail all the events leading to the Crucifixion, the scenes at the Cavalry and also the incidents that took place afterwards.

An ointment, the famous 'Marham-i-Isa', (the Ointment of Jesus) was prepared and applied to Jesus' wounds and he was tended and looked after by Joseph of Arimaethia and Nicodemus, a very learned and highly respectable member of the Essene Brotherhood.

After the wounds of Jesus had been sufficiently healed he left the tomb in which he was placed and met some of his disciples who "were horrified and affrighted and supposed that they had seen a spirit." He assured them that he was no spirit but a man of flesh and bones and had his food with them and walked the whole distance from Jerusalem to Galilee on foot (Luke 24:37-43).

All these authentic facts of history show that Jesus did not die on the Cross. The story of his death on the Cross and his having risen from the dead after three days and having bodily gone to heaven, may deceive gullible people holding fantastic beliefs, it cannot satisfy any reasonable person (Enc. Brit. Article on "Ascension")"

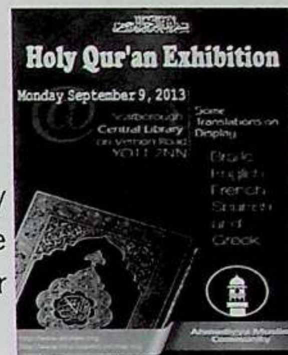
Where did Jesus go after Crucifixion? "It is now a known fact established by reliable historical data that after the event of Crucifixion, Jesus, finding his life unsafe in Palestine, forsook that country for ever and went to seek the Lost Ten Tribes of Israel and to preach his message to them. For this purpose he took a long and arduous journey to the East, where those Ten Tribes had lived after their great Dispersion by the Assyrians and Babylonians, first to Assyria, Messopotamia and Media and then to further East - Afghanistan, Kashmir and India. While yet in Palestine, Jesus had given sufficient indications, though in parables and proverbs, as was his wont, that in some future time he would have to leave Palestine for another country (John 8:21; 10:16; 13:33)" ("The Holy Quran with English Translation and Commentary", Vol. IV, pp.1804-1806, by Hazrat Alhaj Mirza Bashir-ud-din Mahmud Ahmad.)

to be continued.......

SOW THE SEEDS OF LOVE



NORTH EAST REGION



Holy Qur'an Exhibition held in Hartlepool

Majlis Ansarullah Hartlepool held a popular Holy Qur'an Exhibition at Central Library on Monday, 09th September 2013. An invitation flyer was designed and posted in the library two weeks before the exhibition. This is one of the events of a series of similar exhibitions which will continue throughout the year.

The exhibition highlighted the peaceful message of Qur'an and also showcased what the Holy Scripture says about questions that have always fascinated humanity like creation of the Universe, life after death, end of the Universe and prophecies about future events and inventions. The beautiful bounties of the Holy Qur'an were presented in more than 10 major languages of the world including English, Spanish, Greek and Chinese.





An English translation of the Holy Qur'an along with a book on Life of Mohammad, Philosophy of the teachings of Islam and World Crisis were gifted to the library during the exhibition. One book has also been given to one of the visitor.

The exhibition was manned by Mr Tahir Selby, Mr Fazal Imran and Mrs Yasmeen Ahmad (Local Lajna). A photographer from the local newspaper "Scarborough News" were also invited to get coverage on the event.

Best Majalis in Tabligh Activities throughout the year 2013

Small Majlis

1st Position Majlis Hartlepool

Large Majlis

1st Position	**Majlis New Malden**
2nd Position	**Majlis Cheam**
3rd Position	**Majlis West Hill**



Majlis New Malden held Tabligh Stall in Kingston (October 2013)

NORTH EAST REGION

MEETING WITH INDEPENDENT ADVISORY GROUP (IAG)

AT NASIR MOSQUE HARTLEPOOL

A meeting with the Independent Advisory Group (IAG) which has been hosted by Majlis Ansarullah Hartlepool has been held at Nasir Mosque Hartlepool on 10th September 2013. The scope of the meeting was to make an understanding, communicate the message of peace and the role of Jama'at Ahmadiyya in community development. The salient features of the meetings are as under.

Mr Mustjab Khokhar, Zaeem Ansarullah Hartlepool welcomed the guests and gave a vote of thanks for arranging such an important meeting in the premises of Jama'at Ahmadiyya. Jama'at book on "Word Crises and the Pathway to Peace" was presented in the honor of each guest after a round of introductions as a symbol of appreciation. Jamaat's literature along with book on "Life of Mohammad" was on display.

Display below is the list of Attendees from the IAG.

Yasmeen Khan (Chair IAG)	Vela Group
Tony Hanson (Vice Chairlag)	PRU
Marie Harland Community Safety	HBC
Insp Suggit	Cleveland Police
Peter Gowland	HVDA
Irene Cross Neighborhood Development officer HBC	
Joanne Fairless	Hart Gables
Susan McBride	Community Safety
Susan Atkinson	Churches Together
Lorna Hilton	Victim Support
Desmond Dongo	Asylum seekers & Refugee group
Sally Forth	Community Safety HBC



Mr Bilal Atkinson, President North East delivered the introduction of Ahmadiyya Muslim Association to the group with the help of a slide presentation.

Yasmin Khan, who had a Chair of IAG in the meeting, gave a vote of thanks and appreciation to the Jama'at efforts towards community building and peace. A session of cookies and tea took place in the concluding session of the meeting.

Best Regions in Tabligh activities throughout the year 2013

1st Position	Bait-ul Futuh Region
2nd Position	London Region
3rd Position	North East Region
3rd Position	Bait-un Noor Region

NORTH EAST REGION

Majlis Ansaullah Leeds: On 5th of Oct 2013 an informative held Tabligh stall at Albion place City Centre. The stall was set up at 10:30 in the morning and was finished at 03:00 in the afternoon. About 15 guests visited the stall and showed their interest. More then 250 jama'at literature were distributed.





Introduction of Islam-Ahmadiyyat to Jews at Sinai Synagogue :
Zaeem Majlis Leeds Is part of Talks Team organized by Refugee Council. He gets several opportunities to present the introduction of Islam-Ahmadiyyat at official level. During the month he was invited by a re-former group of Jews at their Synagogue at Leeds. A Press release was issued at this moment.

The event was reported in " reformjudasim.org.uk as fallows.

Sinai, synagogue of sanctuary

Thursday October 10th 2013 a talk was given at Sinai Synagogue by Muhammad S. Nayyer of the Ahamadiyya Community on the experience of seeking asylum in the UK. Pippa Brook explains more about this moving event. Muhammad's personal testimony was powerful and impactful. The religious persecution of Ahmadi Muslims, as a consequence of professing their faith has been a reality since the inception of their movement in 1889. Ahmadiyya emerged from the Sunni tradition and believe in all the five pillars and articles required of Muslims but are considered non-Muslims by mainstream Muslims in Pakistan who are the only state to have officially declared them so. As a result of this declaration, Ahmadi are constitutionally prohibited by law from self-identifying and persecuted in an actively state inspired hate campaign.





A very successful business man in his home town, Mr Muhammad and his family enjoyed a cultured life style including the best schools for his four children with all the benefits of pleasant leisure pursuits. This changed in 2010 when Mr Muhammad himself became the victim of persecution. Shot and very badly wounded, with his life in danger, he was forced to flee his country and seek refuge here with his family. Refused twice in his Asylum claim, it was only when a judge recognized the persecution of the Ahmadiyya as a group that he and other Ahmadies after him were

able to make a successful asylum claim.

This was the first time Muhammad had visited a synagogue and he expressed the hope that it might be the beginning of interfaith dialogue between our two communities, a sentiment endorsed by all present and taken up most particularly by Fabian Hamillton, MP whom the meeting was delighted to have amongst them. The meeting could do no better than be summed up by the words that make up the central tenets of the Ahmadiyya: "Love for all hatred for none."

Qur'an Exhibition:

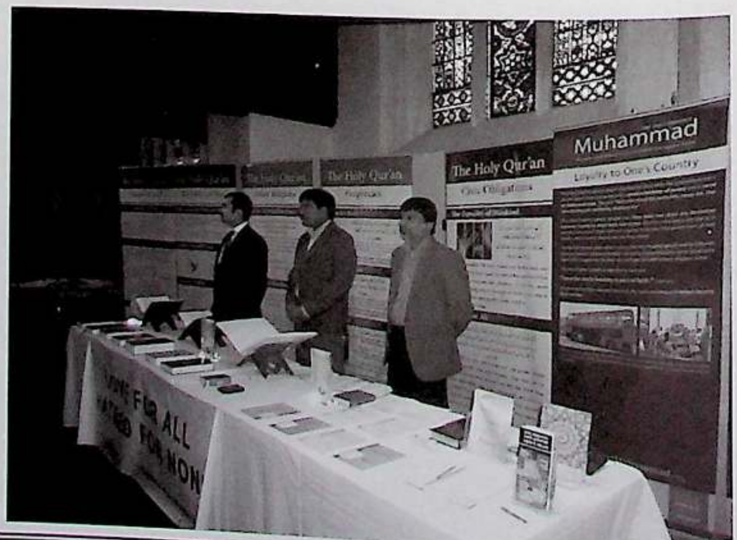


After making several efforts to hold Qur'an Exhibition at any of Leeds libraries and receiving negative replies, Allah helped us by allowing us to show the beautiful teaching of Qur'an at one of the historical Church of Leeds. The Leeds Parish Church is several centuries old and is place of interest to the tourists from the world in additional to a place of worship for local residents. Qur'an Exhibition was held on 18-10-13. Around 16 peoples came and discussed about the teaching of Quran, in addition to this 7 people came but refused to discuss with us.

Peace leaflets, FAQ about Islam, and Holy Qur'an leaflets were given to the visitors. Two quotes of Promised Messiah(AS) were sent to church to make this a part of Ahmadiyya Community introduction in their weekly bulletin. Their bulletin front page and notice about us. Mr Tahir Salby came all the way from Hartlepool on 18-10-2013 and helped us in learning to setup the Exhibition and to deal with the visitors. We are much thankful to him. In total 5 Ansaar participated in this event for 2 days. We are also thankful to the church staff who really gave us a warm welcome and comfort to make this event a successful exhibition. They also put up a special banner outside the church to show that an event is going on inside the church.

On Sunday 20-10-2013 Exhibition was opened at 10:00 AM and finished at 01:00 PM. About 25 people visited the exhibition and appreciated efforts made in removing the myths and misunderstanding about Islam-Ahmadiyyat.





Majlis Leeds Emails to the local Councillors:

On 6th of Oct 2013 they planed to send emails to local Councillors, the Leeds city is divided into 33 wards and each ward has three councillors, making the total number of councillors up to 99. Each councilor was sent an e mail requesting them to play their important role in establishing peace in their respective area as well as where ever they have influence. A short quotation from a Friday Sermon of Hazur -Aqdas (ATB) was also added in the e mail drawing their attention to the world crises as a whole. With this e mail an attachment for the book, World Crisis and the Pathways to Peace, was also sent. In total 99 books were sent to the councillors.





HERTFORDSHIRE REGION

Tabligh Workshop: This Tabligh Training Workshop was organised on 15th Sep 2013 in accordance with the recommendations of the Shura 2012 Sub-Committee for Tabligh. So that some Ansaar/People experienced in Tabligh to highlight their experiences and methods in order to improve communication and motivational skills, and to generate enthusiasm among the attendees to enhance their abilities in this regard. Program commenced with the recitation of a Surah from the Holy Qur'an rendered by Mr Mohammed Ishaq and its translation by Mr Mohammed Wahead. Regional Nazim Hertfordshire Mr Zafar Mahmood Syed introduce the program. After that Regional Amir Hertfordshire and Rukne Khasoosi Majlis Ansarullah speak on the "Responsibilities of Ansarullah. Mr Mohammed Arshad Ahmedi addressed the audience on the "Existence of God", a very common question asked by the people under Tabligh, and also on the "Second Advent of Promised Messiah[as]. Finally the Muavin Sadr Mr Mubarik Cheema Muavin Sadr Ansarullah thanked the speakers and added that Sadr Majlis Ansarullah UK has urged that each and every Nasir must devote at least 5 hours of his time per month in this field, it is just over an hour per week not much to ask. Cheema Sahib also reiterated that be pleasant and sweeter with all especially to your Tabligh Contacts in order to win their hearts and minds. Pray and seek guidance from your Lord at all times, once you make up your mind to do something worthwhile, Allah will make it happen.





SOUTH REGION

Tabligh Workshop:

Majlis Ansarullah South Region arranged a Tabligh workshop on 6th October 2013, which was held in Baitul Subhan, Croydon. The aim of the workshop was to motivate Ansaar to participate in various Tabligh activities with greater zeal and also to discuss difficulties encountered in preaching and to provide guidance to members of Ansarullah.

The workshop started with recitation of the Holy Qur'an by Rana Haroon Khalid. Tariq Majeed, Naib Nazim Tabligh highlighted the aims of the workshop and presented a short Tabligh report for the south region. The following Ansar convened the workshop:

1. Mr Mashood Sadiq Butt, on importance of Tabligh.
2. Mr Sajad Akbar, on important incidents of Tabligh.
3. Mr Kaleem Tahir, mentioned various blessings of the Tabligh.
4. Mr Mohammad Afzal, described different faith inspiring incidents of Tabligh.
5. Mr Faiz Ahmad Zahid, missionary, discussed and refuted some objections raised by non-Ahmadi Mullahs.
6. Mr M Mahmood Khan, Naib Qaid Tabligh highlighted the role of Ansaar as a preacher.
7. Mr Sahkil Butt Qaid Tabligh, conveyed the message of Sadr Majlis Ansarullah UK and spoke each and every Nasir must devote at least 5 hours of his time per month in this field.

On this occasion four different styles of Tabligh stalls were displayed to guide Ansaar and Zoama. The workshop was attended by 87 Ansaar and some other members of the Jama'at.



Mr Faiz Ahmad Zahid, Regional Missionary



Tabigh Workshop chaired by Qaid Tabligh





NORTH WEST REGION

Tabligh Workshop:

Regional Tabligh workshop has been organised by Tabligh department Majlis Ansarullah North West in Manchester on Sunday 15th September 2013 in Dar-ul Amaan Mosque .
Workshop been chaired by Muavin Sadr Dr Muzaffar Chaudary.
Workshop has been started with Recitation of Holy Qur'an & translation by Mr Zia-ul Haq Sethi, followed by English translation by Mr Abdul Rauf Yousaf.
After Tilawat & Translation, Muavin Sadr led the participants in pledge.
Regional Nazim Mr Sajid Arain welcomed the participants for their time and also introduced about the workshop and its importance and agenda of the event.
Then there were a session, where Dai'an-e-ilallah expressed their experiences and told the audience how to do Tabligh, how to start a conversation with a person. They also shared many incidents regarding Tabligh. 3 preachers shared their views with audience.
There were a Stall / Exhibition demonstration also been arranged, the reason of that to show those members who never experienced these type of stalls to motivate and encourage them to come forward.
Also a 25 minutes Q & A session was on agenda, which was a most attractive session of the workshop, many questions been asked and answered by Missionary and Muavin Sadr.
The final agenda was speech of Regional Missionary Muhamnad Akram Malik, in his speech on Tabligh a very emotionally spoke on different incidents of Tabligh. Those incidents took place in early days of Islam by Holy Prophet PBUH, himself and many of his companions, and similarly by Promised Messiah and his companions. His speech was warmly appreciated by attendees.
Muavin Sadr Dr Muzaffar chaudary also given few instructions to improve & promote the Tabligh activities in region. Finally Regional Missionary led silent prayer. Attendance was 48 from across the region and members & Zoama of all ziamats attended this workshop. Workshop finished just before Zohar namaz.





"In the same way we believe that the sun will rise from the west. However, I have been shown in a dream that the meaning of the sun rising from the west is that the western countries which have been under darkness of disbelief and have lost their direction will be lightened with sun of the truth and they will get their share of Islam. **I saw that I am in London city, where I am standing on a podium and I am making a speech in the English language giving strong arguments to establish the truth of Islam. After this, I caught many birds which were sitting on small tress. These birds were white in colour and their bodies were equal to the size of a partridge.** So I interpreted in this way that perhaps not me, but my writing will spread in those people and many of the righteous English people will accept the truth of Islam."

(Izala Auham, Roohani Khazain Vol.3 page 376-377)

LONDON REGION

Majlis Wimbledon: *By the Grace of Allah the almighty Majlis Ansarullah Wimbledon set up a Tabligh stall at Tottenham Village, Epsom, England, United Kingdom September 7th 2013. It was visited by many people and they gave different good remarks. Mash'Allah they handed out 235 different leaflets and two books (Path way to peace). Local people appreciated our efforts and were very much impressed the Jama'at Ahmadiyya peace efforts and one English lady was interested to visit our mosque.*
They also Set up a Tabligh stall at Southfield station on 24th September 2013.It was visited by almost 300 people and 64 different flyer of Tabligh literature were distributed. May Allah accept our efforts. Ameen

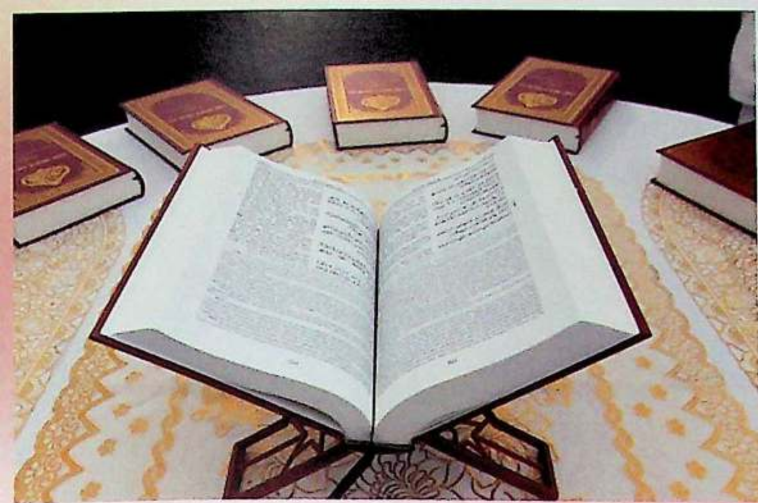




حضرت اقدس مسیح موعود علیہ السلام فرماتے ہیں۔

یہ دین کے لئے اور دین کی اغراض کے لئے خدمت کا وقت ہے اس وقت کو غنیمت سمجھو، کہ پھر کبھی ہاتھ نہیں آئے گا۔

"This is time to serve religion and the causes of Religion take it as a blessed privilege because this time will never come again"

















Ijtima Majlis Ansarullah UK 2013



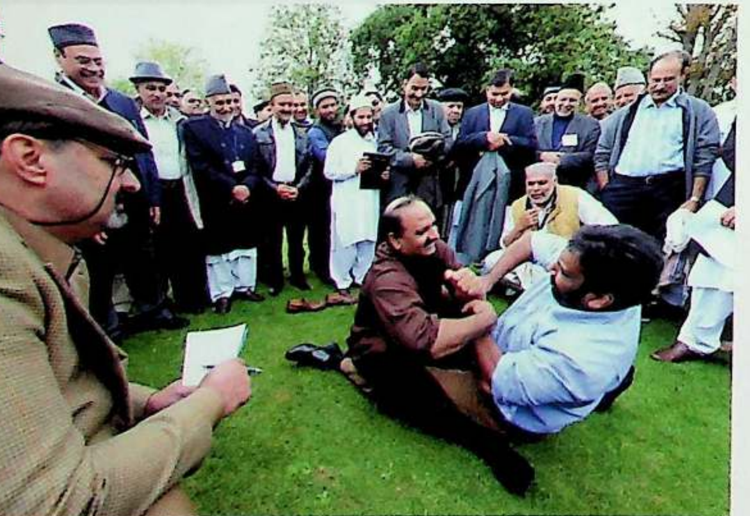














Annual Ijtima Majlis Ansarullah UK 2013









Annual Ijtima Majlis Ansarullah UK 2013

SOUTH WEST REGION

Qur'an Exhibition: Majlis Ansarullah Swansea arranged an Eid party on 14th of September 2013. held a Holy Qur'an Exhibition at Central Library on Monday 09th September 2013.







QUR'AN EXHIBITION AT NATIONAL IJTEMA MAJLIS ANSARULLAH UK 2013











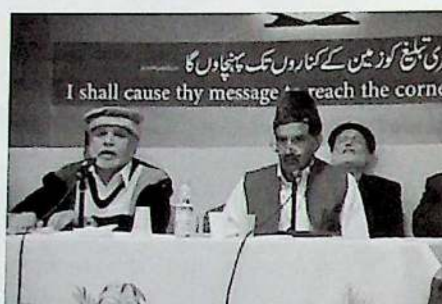


TABLIGH FORUM AT IJTEMA MAJLIS ANSARULLAH UK 2013






Mian Faheem Ahmad


Ch Allah Ditta & Ch Waseem Ahmad Sahib


Mr Wahid-ullah Javaid






Mr Rasheed Amini


Mr Toby Mwanje



Mr Munawar Mughal



Mr Mustjab Khokhar


Mr Kalim Anjum


Mr Khalid Mahmood





Mr Jamil Mwanje


Ch Muneer Masood

LONDON REGION

Majlis Putney

مورخہ 15 اور 18 اگست 2013 کو مجلس پٹنی کے زیرِ اہتمام ایک مقامی سکول میں دو عید ملن پارٹیز منعقد کی گئیں۔ ان پروگرامز کے لئے سکول کی انتظامیہ نے خاص طور پر درخواست کی تھی۔ تمام سکول کو جھنڈیوں سے سجایا گیا تھا اور سکول کے تمام بچوں کو والدین کے ساتھ شامل ہونے کے لئے دعوت دی گئی تھی۔ پروگرام کا آغاز تلاوتِ قرآن کریم سے کیا گیا۔ اس کے بعد پروگرام کا تعارف پیش کیا گیا۔ اس پروگرام میں قرآن کریم کی مختلف زبانوں میں نمائش کا انتظام بھی کیا گیا تھا۔ ان پروگرامز کو بچوں اور والدین نے بہت پسند کیا، انصار اللہ کی طرف سے کھانے کا انتظام بھی کیا گیا تھا۔ اور ساتھ ساتھ بچیوں کے لئے مہندی لگانے کا انتظام بھی تھا۔ مجموعی طور پر 210 غیر از احباب نے شرکت کی۔





Majlis Roehampton has arranged an Eid party. Eid party was held 18/08/13 on Sunday at Alton community hall.

Hall was booked two weeks prior to the programme. 150 invitation letters were distributed to neighbours friends and family. 28 Non-Ahmadi and Non-Muslims attend this event and they enjoy very much, there was henna (traditional hand painting) arranged by Lajna for ladies guest, and chocolates were given to children and dinner served to all guest.

Programme was started with Tilawat and introduction of Ahmadiyya jama'at and activities in the uk and worldwide and told about Humanity first as well.

Two of the Non-Ahmadi guest pays some money toward charity as well.

One of the guests named ken Ashley attend our programme before this event and wish to inform him forthcoming events. Representative of Majlis Ansarullah also attend this event Mr Khalid Mahmood, Qaid Amoomi and Mr Khalid Mahmood Zaeem-e-Aala London Region.

Report by Aziz Ahmad, Zaeem Majlis Roehampton





حضرت مصلح موعودؓ نے ایک موقع پر فرمایا تھا کہ، "آپ کو، آپ کی ذمہ داریوں کی طرف توجہ دلاتا ہوں، تبلیغ کریں، تبلیغ کریں، تبلیغ کریں، یہاں تک کہ، حق آجائے اور باطل اپنی تمام نحوستوں کے ساتھ بھاگ جائے، اور اسلام ساری دنیا میں پھیل جائے، اور دنیا میں صِرف، محمد رسول اللہ ﷺ کی حکومت ہو۔ (بحوالہ انصار اللہ ربوہ نومبر 1962)

تبلیغ نیوز لیٹر



تبلیغی مساعی

اللہ تعالیٰ کے خاص فضل سے مجلس انصار اللہ یو کے، کے تحت مجالس میں تبلیغی پروگراموں کا انعقاد کیا گیا۔ ان پروگراموں میں غیر از احباب مہمانوں کے ساتھ عید ملن پارٹیز اور قرآن کریم نمائش منعقد کی گئیں۔ مختلف زبانوں میں تیار کردہ تراجم قرآن کریم نیز مختلف جماعتی تبلیغی کُتب اور لٹریچر پر مبنی سٹال لگائے گئے۔ اللہ تعالیٰ کے فضل سے کافی بڑی تعداد میں غیر از جماعت مہمانوں نے شرکت کی۔ اللہ تعالیٰ کے فضل سے 10 ریجنز میں تبلیغ ٹریننگ ورکشاپس بھی منعقد کی گئیں، جن میں مجموعی طور پر 647 انصار نے شرکت کی۔ اللہ تعالیٰ محض اپنے فضل سے ان پروگراموں میں شامل ہونے والوں کو اسلام احمدیت کی صداقت کو سمجھنے کی توفیق دے اور غیر معمولی ثمرات سے نوازے۔ اللہ تعالیٰ تمام داعیانِ اِلی اللہ کو احسن طریق پر کام کرنے کی توفیق دے اور اِن کو دین و دنیا کی بہترین حسنات سے نوازے۔ آمین

BAITUL FUTUH REGION

بیت الفتوح ریجن کے زیرِ اہتمام مورخہ 15 ستمبر 2013ء کو بیت الفتوح میں تبلیغ ٹریننگ ورکشاپ منعقد کی گئی، جس میں مرکز کی طرف سے مہمانِ خصوصی مکرم حافظ مظفر احمد صاحب ایڈیشنل ناظر اصلاح و ارشاد ربوہ نے شرکت کی اور آپ نے پاکستان میں جماعت کی قربانیاں اور دعوتِ الی اللہ کے موضوع پر خطاب کیا، سخت حالات کے باوجود بھی پاکستان میں اللہ تعالیٰ کے فضل سے لوگ احمدیت میں داخل ہو رہے ہیں۔ مرکز کی طرف مکرم چوہدری وسیم احمد صاحب صدر مجلس، مکرم منصور احمد کاہلوں صاحب نائب صدر، مکرم ظہیر احمد جتوئی نائب صدر اور مکرم نسیم باجوہ صاحب مربی سلسلہ نے شرکت کی۔ مکرم باجوہ صاحب نے شرائط بیعت اور جہاد کے موضوع پر خطاب کیا۔ اس ورکشاپ میں ریجن کے 120 انصار نے شرکت کی۔







LONDON REGION

لندن ریجن کے زیرِ اہتمام مورخہ 15 ستمبر 2013ء کو ACKROYDON HALL SOUTHFIELD میں تبلیغ ٹریننگ ورکشاپ منعقد کی گئی، جس میں مرکز کی طرف سے مکرم صدر صاحب انصار اللہ یو کے، مکرم منصور احمد کاہلوں صاحب نائب صدر، مکرم عطاء المجیب راشد صاحب امام مسجد لندن، مکرم شکیل احمد بٹ صاحب قائد تبلیغ اور مکرم نسیم باجوہ صاحب مربی سلسلہ نے شرکت کی۔ تلاوت قرآن کریم اور عہد کے بعد پروگرام کا تعارف مکرم خالد محمود صاحب زعیم اعلیٰ نے پیش کیا، قائد صاحب تبلیغ نے انصار کو تبلیغی ذمہ داریوں کو حضور اقدس کے فرمودہ ارشادات کی روشنی میں پورا کرنے کی طرف توجہ دلائی۔ مکرم نسیم باجوہ صاحب نے شرائط بیعت اور جہاد کے موضوع پر خطاب کیا۔ کچھ انصار نے اپنے ذاتی تبلیغی تجربات بیان کئے۔ مکرم امام صاحب نے وفاتِ مسیح اور اس کے دلائل قرآن اور بائبل کی روشنی میں پر لیکچر دیا۔ اختتامی اجلاس میں مکرمی صدر صاحب مجلس انصار اللہ نے پاکستان میں احمدیوں کی مشکلات کا ذکر کرتے ہوئے انصار کو بتایا کہ یہاں ہم آزادی سے تبلیغ کر سکتے ہیں، مرکز کی طرف سے مجالس کو پروگرام دیئے گئے ہیں، اس لئے باہر نکلیں اور تبلیغی کاموں میں بھرپور حصہ لیں۔ ریجن کے 110 انصار نے اس تبلیغ ورکشاپ میں شرکت کی۔



